**The Significance of this Article**

The liturgical poem (*piyyut*) *“Hashem Ori ve-Yish‘i,”* by Rabbi Yosef Bekhor Shor was first printed in 1993 in *A Collection of Liturgical Poems for Seliḥot by the Liturgical Poets of Germany and France* (Hebrew),compiled by Daniel Goldschmidt and edited by Avraham Frenkel. This *piyyut* is the third of ten in the list of *Aqedah*-themed *piyyutim* that were said in the community of Troyes. The fact that it appears in this list at all, along with its position therein, testify to the fact that this was not an ‘esoteric’ *piyyut*, known only to a few. The same list includes the *piyyut*, *“Im Afes Rov‘a ha-Qen,”* by Rabbi Ephraim of Regensburg, which was the best-known *Aqedah* *piyyut* composed in medieval Germany and which is now to be found in all the compilations of *seliḥot* belonging to all the different traditions (in the Sephardic tradition, this *piyyut* is part of the daily liturgy of *seliḥot* from the beginning of ’Elul until the day before Yom Kippur). *“Im Afes Rov‘a ha-Qen”* had an enormous impact on the Ashkenazi *piyyut* tradition, and one finds traces of that influence in many subsequent *Aqedah* *piyyutim*.

Ben Tzion Eshel has established through a close reading of the poems that Rabbi Yosef Bekhor Shor’s *“Hashem Ori ve-Yish‘i”* predates Rabbi Ephraim’s poem (*“Im Afes Rov‘a ha-Qen”*).[[1]](#footnote-1) In that article, he showed how *“Hashem Ori ve-Yish‘i”* influenced Rabbi Yosef Bekhor Shor both stylistically, like in his use of simple biblical language without payyeṭanic flourishes, and with respect to content, in his relating the story of the *Aqedah* coherently while inserting Aggadic elements. Although *“Hashem Ori ve-Yish‘i”* is the prototype for the very well-known *“Im Afes Rov‘a ha-Qen,”* and other, subsequent *Aqedah* *piyyutim*, it has not received the attention and status it deserves and was not printed at all until recently and was not included in the any of the printed collections of seliḥot. Despite its historical importance among the *Aqedah piyyutim*, this *piyyut* has suffered from neglect and its poetic qualities have not been discussed until now. This article provides that discussion.

1. Ben Tzion Eshel, “The Liturgical Poems about the Binding of Isaac by R. Yosef Bekhor Shor and R. Ephraim of Regensburg,” *Meḥqarei Giv‘ah* 8, 2021, pp. 31-56. [↑](#footnote-ref-1)